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"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness..."

—Declaration of Independence

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To present the Christian Philosophy of Civil Government as opposed to the secular theory that governments are not subject to God, but derive their authority solely from the consent of the governed. To present and defend the need for recognizing God's law and the authority of Jesus Christ in our national life and to oppose all efforts to remove the Bible from the public schools, abolish our Civil Sabbath laws, eliminate prayers from our legislative halls, prohibit chaplains in the armed forces, and the efforts to remove all other Christian features connected with our Government. To promote the cause of sobriety and righteousness in all areas of American life and to seek the uplifting of the moral tone of our society. To oppose Communism by presenting in a positive way the only force which is great enough to withstand Communism—which is the Gospel of Jesus Christ in its application to national and international life.

Editor, Rev. J. Renwick Patterson, D.D.
 Assistant Editor, Rev. Joseph M. Caskey
 Contributing Editor, Rev. David M. Carson

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The Editor's Page

CHRISTIAN PATRIOTISM

The month of July stands out in American history because it was on the fourth day of this month, 1776, that the members of the Continental Congress agreed to affix their signatures to the venerable document declaring "that these united colonies are, and of a right ought to be, free and independent states; that they are absolved from all allegiance to the British crown, and that all political connection between them and the state of Great Britain is, and ought to be, totally dissolved;..."

Every true American is proud of that document and cherishes highly the freedoms acknowledged therein. The commemoration of the signing of the Declaration of Independence helps to keep the spirit of patriotism virile in the land.

True Christian patriotism is not expressed in the popular sentiment, "My Country, right or wrong". True Christian patriotism is first of all concerned that the nation be right. It calls first of all for loyalty to the Kingdom of God before and above all else, and then loyalty to country. Loyalty to the Kingdom of God first, makes it impossible for the Christian patriot to say "My Country, right or wrong". Christian patriotism calls for one to be constructively critical of the sins and evils of the society to which he belongs. A loyalty that leads to a refusal to criticize or to a failure to object to evils, is a most destructive form of loyalty. It is a form of loyalty that will lead ultimately to the downfall of the very society it wishes to preserve.

No society has ever existed in the history of nations in which there was not some wrong, some evil, some social injustice. It is anything but patriotic to close our eyes to these wrongs, and to remain silent as they gnaw at the vitals of the nation's strength.

The Old Testament prophets were not always popular among their contemporaries, but they were true patriots. Their

first concern was to know and do the will of God. They knew that the security of the nation rested in its abiding by God's law and in its seeking to do His will. They pled with the nation to hear the Word of the Lord for they knew that only thus could it be preserved. They were the reformers of their day.

It has been truly stated that the greatest patriot is the one who does the most to bring his nation to Jesus Christ—and thus into harmony with the will of God. A Christian nation will seek to bring its laws into harmony with God's laws. The Bible declares that "*Righteousness exalteth a nation, but sin is a reproach to any people.*"

Those who have served in the work of reform throughout the long history of the National Reform Association have been "patriots" in the truest sense of that term—they of the past were, and they who continue to serve today, are men who love this nation and the high principles on which it was founded—men who wish to preserve that which is finest and best in her, so that many generations yet to come may enjoy that which was the anticipation of those who first signed the document declaring this nation to be free and independent as a sovereign power, devoted to the protection of the inalienable rights with which man has been endowed by his Creator.

WHY REFORM?

The word "reform" and the efforts of Christian people to bring about reforms of various types, seems to be losing popularity very fast. Of course in some circles, where human maggots live and thrive on filth and human debauchery, we would never expect reform movements to become popular. But this increasing unpopularity is to be found among Christian churches too, where we would least expect to find it. Perhaps it is due to discouragement, because Christian people feel that their efforts

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DICTATORS IN THE CHURCH

Rev. Delber H. Elliott, D.D.

(Chapter four of the book, DOOM OF THE DICTATORS)

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.

Matthew 23:15

The totalitarian system of government does not confine itself to nations but fastens its tentacles also upon the church. The Jewish Sanhedrin claimed the right to put men to death. It passed the death sentence upon Jesus Christ and would have carried it out had it been allowed by the Roman government. They said: "It is not lawful for us to put any man to death."

A Monstrous Combine

The dictators of both church and state joined forces in the crucifixion. The Jews charged Christ with blasphemy while the Romans took offense only because He made Himself a king. Though Herod and Pilate, civil rulers, were enemies, they became friends during the trial of Jesus. The Pharisees and Sadducees, religious parties, hated each other, but they joined forces against the Savior.

Throughout the ages Christians have been persecuted by dictator governments. This continued with brutality in the Roman Empire until Constantine issued the Edict of Toleration in A.D. 313. He announced himself a Christian and pronounced Christianity the official religion of Rome.

This meant the union of the church with a pagan empire. It did not prove an unmixing blessing. Instead of the pagan state becoming Christian the Christian Church became pagan. It marked the origin of the papal Church which is properly named the Roman Catholic Church.

The Record of Rome

The Roman Church is one of the world's greatest totalitarian forces. The

fourth century A.D. marked a great upsurge of image worship, attributing miraculous powers to the images, veneration of the saints and worship of the Virgin Mary. The trail of the popes, cardinals, and arch-bishops through the centuries makes sordid reading. The papal system claims the right of ecclesiastical and civil supremacy over the world. Wherever it possessed the power, it crowned and uncrowned kings at will.

We need only to follow the history of papal rule through France, Germany, Bohemia, Scotland, and many other countries. It would be an endless task to call the roll of the martyrs who died during the period of the Reformation.

The papal system still believes that the pope, as the vicegerent of Christ, is the rightful sovereign over nations.

In the coronation ceremony of the newly elected Pope John XXIII the following, according to the Associated Press, was part of his oath:

The new Pontiff...incarnates in himself above all that splendid image of the Good Shepherd, as it is described to us by the evangelist Saint John in the selfsame words of the Divine Savior (John 10:1-21). He is the door of the sheepfold: "ego sum ostium" (John 10:7).

Into this fold of Jesus Christ no one can enter if not under the guidance of the sovereign pontiff; and men can securely reach salvation only when they are united with him, since the Roman pontiff is the vicar of Christ and represents his person on the earth. How sweet and how consoling it is to call to mind the image of the Good Shepherd as it is described in the Gospel, with such richness and tenderness of detail.

A further declaration is:

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ARE THE U. S. AND THE U. S. S. R. COMING CLOSER TOGETHER?

David M. Calderwood, Th.D.

President of the California Christian
Citizens Association

A number of "Educators" returning from Russia are quoted in the *Torrance Herald* of California as stating that Russia and the United States are coming very much closer together. The same opinion is expressed by Dr. Martin Niemoller following his experiences in Russia. The latter is convinced that the two Nations—U.S. and U.S.S.R. within the next 20 years will find themselves together in a common cause. We are not denying the truth of these reports, but we wish to point out that if these two Nations are moving closer together, it is not the U.S.S.R. that is doing the moving.

Half a century ago U.S.S.R. and U.S. were poles apart in their curriculums of their different public schools. The Soviets made no recognition of God in their schools and forbade any use of the Bible. On the other hand the public schools of the U.S. based their teaching upon the Word of God and pointed pupils to Almighty God as Creator, Ruler and Savior.

The position of the U.S. schools in giving such religious instruction was fortified by a declaration of the Supreme Court in 1892 that the U.S. is a Christian Nation. But a change of attitude towards religious instruction began to develop in the early years of the present Century. Mr. Calvin Coolidge took note of the tendency towards Secularism in the schools and declared in 1923, "The secular theory of the State cannot stand, unless destroyed it will shake the Nation to its foundation. The public school is the one place to put religion in order to make it effective in the Nation."

The secular theory gained support as the years passed until the position to-day in our public schools is very little different from the position in the schools

of U.S.S.R. In the Soviet schools, God, the Bible and prayer are banned.

GOD BANNED

And in many of the States of the U.S., God, the Bible and prayer are also banned in our public schools. This is the position in California where an Attorney-General in 1955 gave it as his opinion that the reading of the Bible and the offering of prayer in California was unconstitutional. Truly the U.S. and the U.S.S.R. have moved a great deal closer together; but the U.S. has done the moving.

The California Attorney-General declared that atheists and agnostics must be protected. Other States are taking similar actions on the complaints of minorities, although these minorities may not number more than three or four percent of the population.

It is easy enough to understand the action of the Soviets against the Bible, for the Bible reveals an Almighty God, whom the Communists deny, and a code of morality which they despise. But why do citizens of a Christian Nation which is based on the principles of the Bible proceed to take a similar action to that of the Soviets? Part of the answer is found in the fact that the Kremlin has succeeded in enlisting more than a million Americans to serve the purpose of the Soviets in the United States. The Chairman of the UnAmerican Activities Committee declares that "there is at this moment the equivalent of 20 combat divisions of enemy troops on American soil." But in addition to those who are declared Communists there is a multitude of American citizens belonging to different organizations who consciously or unconsciously are promoting the Com-

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RELIGION IS IMPORTANT

Rev. W. W. McKinney, D.D.

President of the National Reform Association

The frequency with which Protestants are stigmatized as religiously intolerant when they feel that a man's religion is an important factor in the choice of candidates requires a vigorous word of protest and a careful evaluation of the true facts. We admit very frankly that it is only natural for any individual to vote for a candidate who shares a similar racial, religious or cultural background. Poles are inclined to vote for Poles, Italians for Italians, businessmen for business leaders, laboring men for candidates endorsed by labor, Protestants, Catholics for Catholics, etc. This is a universal trait of human nature which is everywhere in evidence and is reflected in the individual's choice of friendships and political candidates.

I happen to live in a community where Catholics are in the majority and where strong racial groups of Italians and Poles vote for their friends. As a result, it is impossible to elect a Protestant as burgess of Ambridge and there is not a single Protestant on the school board and only one on council. We Protestants recognize this natural situation and never accuse our Roman Catholic friends of religious intolerance when they thus prefer some of their own race and religion for political leadership. The same thing is true in Pittsburgh where Catholics are in the majority and where it is very difficult to elect a Protestant as mayor. After four terms in office, David Lawrence, a Roman Catholic, is succeeded by a fellow Roman Catholic, Mayor Joseph Barr, and no whisper of intolerance is heard. Similar illustrations from other geographical areas can be multiplied.

In fact, Ted Sorenson, Senator John Kennedy's chief of staff, prepared and circulated at the Democratic National Convention in 1956 a three thousand word memorandum which suggested that there was a "Catholic vote" in the country and described in some detail

its apparent size, location and concentration within the Democratic Party. It cited figures to show that Catholic candidates run strongly in Catholic districts. Paul M. Butler, the Roman Catholic chairman of the Democratic Party, in an address before the National Press Club shortly before the opening of the 1960 Convention, said that "if Senator John Kennedy loses the nomination in the Democratic Convention and if Roman Catholic Democrats believe that he is rejected because of his religion, then Roman Catholic Democrats would oppose the Democratic nominee, either by voting Republican or staying away from the polls."

But, when Roman Catholic governors and the Roman Catholic chairman of the Democrat Party so unite to secure the nomination of a Roman Catholic for President that even a former President charges that the convention was rigged, it is only natural that Protestants, who are in a 2-1 majority throughout the nation, would ponder the advisability of similarly voting for someone who reflects their religious convictions. "Doing that which comes naturally" is a logical expression of human nature and is not the monopoly of any segment of society regardless of race, religion or region. Nor can it honestly be stigmatized as religious bigotry.

Of course, if religion were only a reverent bowing before a Deity in worship on Sunday or the faithful continuance of inherited customs, it matters not where a man may go to church on Sunday morning and to so insist would be religious bigotry. But if it is true, as many of us sincerely believe, that religious convictions inspire ideals of character and motivate conduct and deeds of service, religion must be taken into account in the choice of those who present themselves for the responsibility of high political office. If a Protestant is convinced that the national fruitage of

Protestantism, as revealed, for example, in America, Great Britain and Scandinavian countries, is an important part of our national heritage and is superior to the corresponding educational and economic levels in South America, Italy and Spain, he has every right to desire to preserve that heritage without being accused of religious bigotry. "By their fruits ye shall know them" is a Biblical test which any historian and national economist can verify.

No sincere man of deep convictions can function independent of his inherited background and his chosen associations in politics, religion or culture. Nor is it bigotry to take those factors into consideration when making a choice among competitive candidates for any position of trust and responsibility, especially when choosing a person for the position of greatest responsibility in a period of crisis. Let us as Protestants not be intimidated by politically-inspired charges of bigotry or intolerance. Freedom and liberty are always in greatest evidence in Protestant countries. There the rights of minorities are respected and truth and error given equal opportunities of expression and propagation.

MOTION PICTURE IN COLOR TEACHING SABBATH OBSERVANCE

The following news release has just been received from The Lord's Day Alliance of the United States, headquarters which are in New York City.)

The first motion picture in color, calling for a Christian observance of the Lord's Day, is currently being produced by The Lord's Day Alliance of the United States at the Protestant Radio and Television Center in Atlanta, Ga. According to Dr. Melvin M. Forney, executive director of the Alliance, this is the first time a picture of this nature and on this subject has been planned for use in churches, Sunday schools and community groups.

This is just another indication of the renewed interest in the preservation of the Lord's Day that is taking shape in

every section of the country, reports Dr. Forney.

Mr. Carl Degen, who is associated with the Protestant Radio and Television Center, will be the director of the new production. The film will establish the Lord's Day as observed by the New Testament Church and also as an integral part of the American tradition dating back to the Pilgrim Fathers coming to our New England shores. It will show the observance of this day down through our national life and the tremendous need for its observance in these crucial hours.

The picture will not show any of the negative approach to the use of the Lord's Day but will demonstrate in extremely positive terms the value of this day and the contribution it makes to the home, the church and the community.

According to the present schedule, the picture should be ready for showing by the end of 1960.

Dr. Chester M. Davis, president of the Lord's Day Alliance, said that the Alliance is now moving forward to use every possible means of approach to the public to make them aware of the importance of the observance of the Christian Sabbath in our national life.

WHY REFORM?

(Continued from page four)

toward reform will do no good. Or, it may be due, in part, to fear of the power of evil influences and authority. Then, again, it may be due to the feeling that it is just too much effort for us to put forth. But none of these reasons explain why there should be an active opposition to reform movements. These are excuses that might be expected from lazy, cowardly, or grossly indifferent Christians, not the kind who would take any active part, for or against, anything. Yet, in some Christian groups, the opposition to reform efforts has taken on almost a crusading zeal.

Reform means to make something over again, so that it will be improved. God told Jeremiah to go down to the potter's

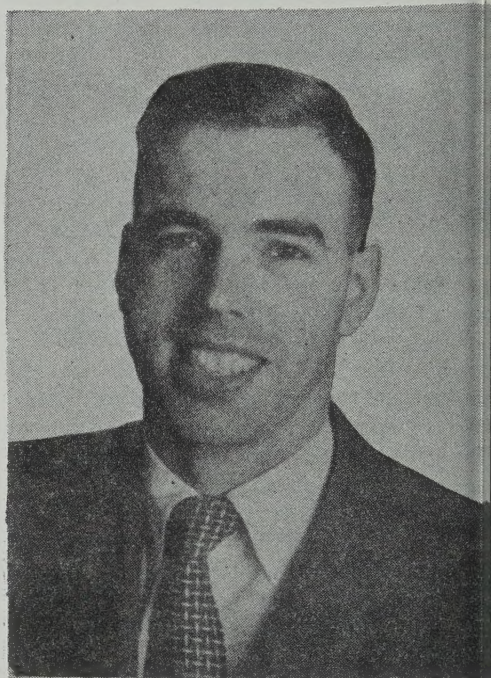
house, and watch the potter at work. There Jeremiah saw the potter start to shape a piece of clay on the wheel; but while he was shaping, something happened, and the potter saw that the clay was not going to turn out as nicely as he had hoped. He took the same lump of clay, and re-formed it into something else.

That our society needs reforming should be an obvious fact. There is certainly a crying need for improvement in moral conditions today. Is it not strange then, that so many Christian people seem to be taking a stand against any moral improvement? Relying constantly upon the Grace of God, we need to do all we can to bring about the reformation of our society, because a "cleaned-up" neighborhood provides a much more favorable atmosphere in which a Christian might live and grow spiritually. Even non-Christians are aware of the desirability of neighborhoods where little or no reform is necessary. We believe that the individual soul can be saved only by the Grace of God, through trust in the blood of Jesus Christ to atone for and wipe away the guilt of his sins. But we also feel that every Christian should be actively at work, trying to throw down all those sources of temptation and stumbling-blocks that are trying to prevent the salvation of human souls.

When the Israelites entered Canaan under Joshua's leadership, they found a civilization that was unspeakably vile and immoral. They were told to destroy all traces of it, lest it in time destroy them. One day, when Jesus went into the Temple, He found the courts filled with larcenous money-changers and merchants, selling animals and certified money for sacrifices and offerings. Did He choose to ignore them? He did not. He made a whip of cords, and drove out the animals and thieves. Such actions became necessary, when evil conditions became a detriment to the pure worship of God. Every Christian is at war against Satan and his forces. We must be ready and willing to fight him wherever he appears. We have our Saviour's promise that He is with us always, even to

the end of the world. Without the presence of the Lord Jesus Christ, our plight would be hopeless, but "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:31,32.

J. M. C.



REV. JOSEPH M. CASKEY

OUR NEW ASSISTANT

We take pleasure in introducing to you the Rev. Joseph M. Caskey who has joined the National Reform Association staff in the capacity of assistant executive secretary and assistant editor of the Christian Statesman. Rev. Caskey will assist in a general way in the work of the Association and will devote a considerable portion of his time to operations in the printing department. He is dividing his time between the National Reform Association and the Christian Amendment Movement and for the latter organization is dubbing the tapes for the "America For Christ" program, a weekly 15 minute broadcast which is now being carried on about 100 radio

stations across the nation.

Rev. Caskey is the son of missionary parents and was born in Cyprus where he lived until reaching high school age. During World War II he served in the U. S. Army in the Pacific Area. He was graduated from Geneva College in 1949 and from the Reformed Presbyterian Theological Seminary in 1952. Following graduation he served in the pastorate until coming into the work of the Association. He was married to Miss Kathryn Hill of Beaver Falls, Pa. in 1949. They have a family of two girls and one boy.

Rev. Caskey has aptitudes well qualifying him for the work which he has come to do and his helpfulness to the Association will be increasingly felt as he grows in his familiarity with its program.



ARE U. S. AND U. S. S. R. COMING CLOSER TOGETHER?

(Continued from page five)

Communist cause.

Our attention has been called to a recent report of a committee of the National Council of Churches of Christ in U.S.A. and referred to in the Editorial of the *Christian Herald* of June, 1960. The report deals with relation of religion to public education. From this report we quote the following sentences: "On those occasions when silence should be manifested"—referring to the question of the existence of God—"the Committee of the National Council of Churches declares that silence should be interpreted as a recognition that questions about the nature of God are beyond the province of the public schools....The practical implications of a pluralistic society prohibit public schools from inculcating belief in God."

With statements like these before us we are forced to the conclusion that the National Council of Churches of Christ, as well as the atheistic Communists are working for the banning of the Bible and prayer in our public schools. Of course, the opposition of the National Council

of Churches comes in a more oblique way than does the opposition of the Communists, the churchmen making the proposal that God in the schools be given the silent treatment. We wonder if the idea of the Room of Silence in the United Nations Building was suggested by the National Council of Churches. Whether that be true or no the pattern is taking definite shape. The God who cannot be admitted to, or listened to, in the United Nations, is likewise to receive the silent treatment in our public schools.

We know what the silent treatment has done to a number of patriots who have dared to follow literally the Constitution of the United States and the Word of Almighty God as revealed in the Bible. Enforced silence with reference to God in the public schools is an insult to our God and an injustice to the children of Christian citizens of the Nation.

The Christian religion is of such a nature that it requires proclamation. History records the fact that God sent one of His greatest prophets to the capital city of Judah with the following message, "O Jerusalem, lift up thy voice with strength, lift it up, be not afraid, say unto the cities of Judah, behold your God." And the Lord Jesus Christ commanded His disciples to "Go into all the world and preach the gospel to every creature.....Ye shall be witnesses unto me."

Special occasions for worshipful silence are warranted, but a continual silence that is a black-out of the Christian religion is a moving towards the Communist, rather than the American, way of life.

Must Atheism Triumph?

There is one thing that we should learn from Communism, and that is to teach our children about the God in Whom the Nation trusts. We write upon our coins the words "In God we trust", but in our schools we prohibit our children from hearing anything about our God. This is not yet the universal practice, but whenever any minority, no matter how small, objects to the reading

of the Bible in the school, the School Board bows to the minority, and discards the Bible. But suppose a minority in Russia approached a School Board with a demand that the writings and pictures of their gods Marx and Lenin, should be removed from their classrooms, what do you think would happen? Liquidation, of course.

We, in the United States, provide protection for those who do not believe in our Bible and our God. We say, as did Attorney-General Brown in 1955, that atheists and agnostics are to be protected. But in our zeal to protect three or four per cent of our population we rob the overwhelming majority of Christian citizens of their religious freedom—a freedom that is guaranteed by the California Constitution. Article I, Section 4 of the Constitution guarantees "the free exercise and enjoyment of religious profession and worship without discrimination or preference." This free exercise and enjoyment of religious profession is now denied the children of Christian citizens in spite of the fact that the Supreme Court has declared this to be a Christian Nation.

For a minority to insist on no religious exercises, when the minority is under no compulsion to participate, is not religious liberty. It is religious intolerance.

As Christian citizens, let us arise and demand that this religious intolerance cease, and that we get back to the American way of life whose policy has always been to grant liberty to all.

It is our purpose to request the California Legislature, when it meets in 1961, to take whatever action is necessary to restore religious liberty to the children attending our public schools.

The prayers and active support of liberty-loving citizens will be much appreciated. Let us remember the words of our Lord to those who believed in Him. He said, "If ye continue in My Word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free."

If liberty is to continue, the Word of God must be obeyed and propagated.

DICTATORS IN THE CHURCH

(Continued from page four)

The Roman Catholic Church...must demand the right of freedom for herself alone...in a state where the majority of the people are Catholic the Church will require that legal existence be denied to error...." (from *Civiltà Cattolica*, April, 1948)

Protestant Defection

The evangelical church is deeply concerned over the hierarchical tendencies appearing in the Protestant Church. "Top officials" are making pronouncements on vital issues, claiming that they represent so many millions of church members, on matters about which they were never consulted.

A disturbing instance of this was the National Council of Churches' Fifth World-Order Study Conference held in Cleveland, Ohio, in November, 1958. 600 delegates from 33 church communions participated. This delegation appointed a 23-member committee, headed by John C. Bennett, from Union Theological Seminary. The findings of this committee were adopted by the plenary session. Among the recommendations approved were the following:

1. Admission of mainland China to the United Nations.
2. Recognition of Red China by the United States Government.
3. A move toward universal disarmament.

These pronouncements met with a veritable tornado of opposition from evangelical Christians. The fact that this Study Conference claimed to represent the millions of members of churches belonging to the National Council of Churches was deeply resented. Protests came from both clergy and laity. Various polls of public opinion conducted by responsible pollsters revealed a vote of approximately eight to one of those replying against these deliverances.

It is a sobering fact that the most gleeful supporter of the World-Order Conference was the Communist mouthpiece—the *Daily Worker*. Its enthusiastic headline was: **38 Million Protestants Tell Ike—Recognize China.**

Feeding the Enemy

Does it trouble us in the United States that we through our leaders have had a large part in building up Communism to its present strength? We have fed, clothed, coddled, and shared our secrets with an enemy which now threatens to destroy us. To be specific:

First of all, after four presidents and secretaries of state had refused Soviet Russia ambassadorial rank, Franklin D. Roosevelt took her into our bosom where she has been eating at our vitals ever since.

Then, when Hitler attacked Russia in 1941, the two godless powers could have neutralized each other. But we sided with Russia and supplied military and economic aid without which she might not have survived to subjugate other countries.

Again, Japan made peace overtures to the Allies six months before the war was ended. General Douglas MacArthur and Herbert Hoover urged the President to negotiate the peace and warned against inviting or urging the Russians to enter the war in the Far East.

The war finally ended on virtually the same terms as were offered before. The earlier ending of the war would have spared us the horrors of Hiroshima and Nagasaki and saved thousands of American lives.

After the war with Japan was virtually ended, two days after the bombing of Hiroshima, Russia entered the war just in time to gather the spoils.

It is easy for us now to point out what seem to have been mistakes in the past. Granted that such were errors in judgment, the fact remains that all this served to build up the might of the Soviet Union which has become strong enough to challenge our very existence.

We are reminded of the boy who was bitten by a gander. A few days later his father found him wringing the necks of a flock of goslings. Asked to explain, he said: "Well, I'm taking them in time. You know, they would have been Ganders and by."

The Earth-Borne Beast

We previously identified the sea-borne beast of Revelation as godless government. We now behold the earth-borne beast described in Revelation 13:11-15. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

This creature is a combination of a lamb and a dragon. It is as ominous as the beast which came out of the sea. Note that it is active in directing the *worship* of men. Outwardly it is as gentle as a lamb. Inwardly it has the devouring spirit of a dragon—outwardly appealing, inwardly cruel. Seductive power is coupled with satanic treachery.

How well this symbolizes false prophets "who come to you in sheep's clothing, but inwardly they are ravening wolves." The *earth-borne* beast represents anti-Christian religion. The *sea-borne* beast symbolizes anti-Christian government. The two great masterpieces of iniquity are—

THE PERSECUTING HAND OF GODLESS GOVERNMENT, and,

THE SEDUCTIVE MIND OF APOSTATE RELIGION.



Doom of the Dictators

By Rev. Delbur H. Elliott, D.D.

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FROM THE STUDY WINDOW

David M. Carson

Head of the Department of Political Science, Geneva College

It is a sociological axiom—from a supposedly moral point of view—that a *society does not provide services for which there is no need.*

For the rest of this page, we shall consider this axiom as it applies to the corner tavern. What demands are there which the tavern finds it profitable to satisfy?

At once we realize that much of the demand which the tavern satisfies is self created: by the effective advertising of the industry; by the habit-forming nature of all alcoholic beverages.

Excluding this important but familiar part of the question from discussion, we are left with the question: does the tavern satisfy—wrongly—any genuine demand?

Here is the situation. It would be easy to caricature it, and a cartoonist would have a hey-day. But it doesn't amuse those caught in it—it produces instead a sense of tragedy, sometimes desperate, more often dull. Many a man—and woman—comes home from work, work which is not interesting and which he does not know how to make interesting. His home—a room, or an apartment, or a house, either empty or too full, not very attractive, and which he does not know how to make attractive. Supper. And then a long evening of desperate leisure. *If* there is anyone else around, and *if* all real communication has not disappeared, there is nothing any longer worth communicating. In such a situation, television renders a great service (if of dubious moral benefit): but while television can talk, it cannot listen. Drive through the streets of any major city, and see this picture reproduced by hundreds of thousands. Look curiously around a small town, and see it by the dozen.

But step outside the door of that home—and down the street is a bright, inviting light. Through the open door

come sounds, real, human sounds, but undemanding ones, people who will talk, people who will listen, people who will make no personal demands, and with it all, the promise of a pleasant alcoholic euphoria. Fellowship and escape—the two demands of the "lonely crowd."

What should concern us about this picture is the response of the church. We all know that the church is not successfully competing with the tavern in meeting the needs of these people. For the down-and-outer, there is the gospel mission, performing a real service—but only the down-and-outer will enter. The so-called "store-front" church comes closer, and has demonstrated its appeal. But its version of the gospel is either watered down or jazzed up and presents a warped picture of God's purpose for man. It is only an occasional person, attracted by singing, moved by his own need, remembering childhood teaching, perhaps, who steps into a church, hears the gospel, is regenerated by the Spirit of God.

How can the Church expand that ministry?

Can the Church provide a program which will offer a temporary escape, so that it can demonstrate the way of genuine escape from sin through Jesus Christ and from the frustrations of life as the fruit of the Spirit is manifest? Does the Christian have enough understanding compassion to provide the comfortable fellowship which another man needs, so that the lonesome can be attracted to the fellowship of God? Does the Christian make being filled with the Spirit real enough to encourage his neighbor not to be drunk with wine?

Society does not provide services for which there is no need. The tavern meets a genuine human need—but meets it wrongly and compounds it. How can the Church demonstrate that it can meet the need and satisfy it?